A U M

The thought of "I" in what is not the Self brings the Spirit into bondage; this bondage, springing from unwisdom, brings on us birth and death and weariness. He who identifies himself with his body, thinking the unenduring to be the real, and therefore feeds it, anoints it, guards it, is enmeshed in things of sense as the silkworm in the threads it spins. —CREST JEWEL OF WISDOM.

THEOSOPHY

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KARMA-YOGA

IN all the writings of William Q. Judge, as with his Teacher and Co-Worker, H. P. Blavatsky, the light of Compassion, of altruism and brotherhood, illuminates every utterance, cements into an indivisible unity the profound philosophy of life to which he gave expression. The philosophy of Mr. Judge differed not one whit from the teaching of H. P. B., yet it was his, uniquely, because he had lived it, every word. He made the One Life *his* life, and thereby the One Truth became *his* truth.

Herein Theosophy differs from all religions and sciences—from all speculations of men. It is the living philosophy of living perfected men. Those who live it know it, and only they. And when *They* teach, their words are instinct with a life that is peculiarly their own, and which can be felt and understood only by those who have in some degree the same motive for existence and who have made some effort, however small, to participate in Their Life, their *work*.

Truth is functional, dynamic. It is known only through action, and Theosophy is the touchstone of the *meaning* of action. Apply this to Mr. Judge and to ourselves. He wrote from knowledge, from individual experience of the Truth of Theosophy. We have not his knowledge, so we fail to understand all that he says. But, say the teachings, knowledge is within. The Soul has all the knowledge we seek. What does that mean, if not that in every man is the potentiality of *action* through which the Truth may be known?

Those who take the writings of William Q. Judge as a guide to action inevitably discover the difference between the "Eye" and the "Heart Doctrine," between learning and wisdom. They begin to understand, too, why, in a world so desperately in need of truth, so few can be found who are willing to listen—and to act.

IRELAND—"ISLE OF DESTINY"

THERE can be no doubt that Charlemagne's high opinion of Ireland was caused by the fact that many of the heads of his schools were of that nation," writes M. F. Cusack in his *History of Ireland.* In the early ninth century Charlemagne determined to establish a school system. He might have called upon the learned scholars of Spain, but they were Mohammedans, and as Charlemagne had been crowned Emperor at Rome he had to consider all Mohammedans as pagans and enemies. But why was Ireland rather than some other Christian land called upon to provide scholars for Charlemagne early in the ninth century?

Mr. Cusack quotes from the *Annals of Innis Fail,* the *Annals of Ulster,* and the records of Christian missionaries to show that the monks on arriving in Ireland had found there a very ancient system of education and "many a peaceful abode of learning." These were gradually converted, not without strife, into Christian monasteries. Many of the ancient books were burned, rewritten or carried to the continent where some of them still await translation. According to Dudley Firbisse, professor of antiquities, "One hundred and eighty tracts of the doctrine of the Druids or magi were condemned to the flames during the time of St. Patrick." In this light, the tradition that St. Patrick drove the "snakes" out of Ireland takes on new meaning, especially when we remember that the Wise Ones are often connected with the symbol of the serpent. Although Mr. Cusack is a Roman Catholic, he deplores the fact that Christians have for centuries thought it necessary to deny that a high civilization existed in Ireland when they began their missionary work there. The ancient system of education and tradition of learning established ages before the coming of the Christians kept the Irish monasteries from succumbing as early as the monasteries of the continent to the ignorance of the Middle Ages.

How old was the tradition of learning in Ireland? Mr. Judge calls it the "Isle of Destiny." In very ancient times, he says, "before the island of Albion [England] rose from under the water, there was an ancient college—or *Ashram,* as the Hindus would call it, — on the island, where great adepts lived and taught disciples who from there went out to all lands." Madame Blavatsky says that what is now Ireland was once the abode of emigrants from the submerged island of Atlantis mentioned by Plato. Strabo, she writes, called Ireland "Sacred Ierna," an island near Britain, "where a perpetual fire was lit." In Donnelly's *Atlantis* we find:

> There are many evidences that the Old World recognized Ireland as possessing a very ancient civilization. In the Sanscrit books it is referred to as Hiranya, the "Island of the Sun" . . . as pre-eminently the center of that religion which was shared by all the ancient races of Europe, Asia, Africa, and America. It is believed that Ireland was the "Garden of Phoebus" of the western mythologists.

The scholars entrusted with the keeping of the ancient records of Innis Fail were called *Ollamhs*. Cusack says that their diplomas were obtained after a collegiate course which might well deter many a modern aspirant to professional chairs. As prescribed by the Brehon Laws, the course lasted twelve years. The studies included philosophy, law, and knowing and practicing druidical secrets. H. P. B. says of the Druids:

> . . . in the West we find magic of as high antiquity as in the East. The Druids taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, the doctrine of a succession of worlds, and the seven continents. The three chief commandments of their religion were obedience to divine laws; concern for the welfare of mankind; suffering with fortitude all the evils of life. Above all they taught the immortality of the soul. Their priests were the descendants of the last Atlanteans.

Donnelly suggests:

> It would appear probable that the religion of the Druids passed from Ireland to England and France. The metempsychosis or transmigration of souls was one of the articles of their belief long before the time of Pythagoras; it had probably been drawn from the storehouse of Atlantis, whence it passed to the Druids, the Greeks, and the Hindoos.

An Ollamh prince is said to have been the inventor of Ogham writing, which, according to the *Glossary,* was a mysterious language of the early Celtic races and belonged to the Druids.

The Dannans, writes Mr. Cusack, for many centuries after their subjugation lived in retired situations where they practiced abstruse arts from which they obtained the reputation of being magicians. They were beings with corporeal and material forms but endowed with immortality and, he adds, the famous stone of destiny, the Lil Fail, is said to have been brought by them to Ireland. It was carried by Irish colonists to North Britain, brought to England in 1300 and deposited in Westminster Abbey. Asks Mr. Judge: "Why, by strange freak of fate, is the great stone of destiny in Westminster Abbey fixed under the coronation chair?"

A writer in *The Literary Digest* (May 15, 1937), commenting on the coronation of George VI, recalls that the stone is said to be the legendary pillow on which Jacob slept. Few will believe that the patriarchial head of Jacob ever rested on that stone, and fewer still, perhaps, know how Jacob got into Irish and hence into English history. The explanation lies in the efforts of the early Christian monks to make the ancient Irish genealogies consistent with Bible History. The flood of Noah and other Bible events and names appear in Irish history from that time on.

Who were the Dannans? Mr. Judge writes of "the great good Adepts" from the West who landed on the shores of Ireland. They knew, he says,

> . . . that this was a spot where should be concentrated spiritual power sufficiently strong to remain as a leaven for several cycles, and that should be a base upon which in long ages after ages might be erected again the spiritual temple of truth. These blessed beings remained there for centuries uncounted, . . . And the Island came to be known as the Isle of Destiny, from mysterious future events foretold for it by the greatest of the Adepts and their seers. . . .
>
> At last the day of separation came and the kindly guides departed, . . . but the center of power was not to depart from the Island until its destiny should be accomplished; the power might be hidden, but it would remain latent until the time arrived . . . it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men today know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return.

ON SINCERITY

I know a man, who passeth for sincere in the people's mind, who was asked for something he had not. Thou imaginest, perhaps, that he ingeniously confessed that it was not in his power to grant what was asked of him. He ought to have done it, if his sincerity had answered the report it had amongst the people: but behold how he took it. He went directly to a neighbor's house; he borrowed of him what was requested of himself, and afterwards gave it him. I cannot convince myself that this man can be sincere.—CONFUCIUS.

GREAT THEOSOPHISTS

Paracelsus: Philosopher

THE transition from the fifteenth to the sixteenth century accomplished one of the most remarkable changes ever recorded of human society. Within the space of a few short years Europe turned from a helpless infant, passively resting in the lap of the Mother Church, into a lusty, vigorous youth, demanding the right to think for himself and the opportunity to reach out, without maternal interference, into new and untried fields. During the short space of thirty-five years the boundaries of the world were suddenly enlarged, and, for the first time in many centuries, the earth was recognized as a globe. In 1486 Diaz reached the Cape of Good Hope. In 1492 Columbus rediscovered America. In 1497 Vasco da Gama opened up the sea route to India, and a year later Cabot reached Labrador. In 1500 Brazil was discovered and in 1522 Magellan encircled the globe.

These discoveries placed the Church in an embarrassing position. For centuries she had been telling her children that the earth is flat. Magellan proved her words untrue. For centuries she had asserted that no people could live on the other side of the earth, for in that case they would be walking upside down. Her roving sons returned with accounts of the people they had visited, all of whom walked like other men. Although Rome refused to acknowledge the globular shape of the earth, she did not scruple to accept the treasures stolen by her sons from the people they visited, nor did she punish them for enlarging the boundaries of her world. But the dread discipline of the Inquisition was strictly maintained, ready for any emergency. Thus, when Copernicus proclaimed that the earth is not only a globe, but also a mere planet revolving around the sun, she condemned him as a heretic and placed his book upon the *Index Expurgatorius*.

During this period of transition, the Church had another and even more serious problem. Almost overnight, it seemed, her children grew from infancy to manhood and demanded the right of learning and secular knowledge. Her cloisters began to be emptied in favor of the Universities. Inquiry began to take the place of credulity, reason to overpower blind belief. The mind of Europe demanded its freedom, and the Church began to lose her power.

On the 26th of November, 1493, Theophrastus Bombast von Hohenheim (now known as Paracelsus) was born in the little village of Maria-Einsiedeln near Zurich. His father was a physician, his mother the matron of a hospital, and Theophrastus was their

only child. After learning the rudiments of medicine, surgery and alchemy from his father, he entered the University of Basle at the age of sixteen. Then he became the pupil of the celebrated Trithemius and later gained some practical experience in alchemy in the laboratory of Sigismund Fugger.

When Paracelsus was twenty years old he set out on his search for "supreme Wisdom," which took him through every country in Europe and finally led him to Tartary. During those years he made the acquaintance of a great Initiate who instructed him in the secret doctrines of the East. Afterward he went to India, and he may have visited the Mahatmas in Tibet. He returned to Europe in his thirty-second year and became professor of medicine and surgery in the University of Basle, where his fearless condemnation of the medical practices then in vogue aroused the hatred and jealousy of his colleagues. As the result of their persecution Paracelsus resigned his position and again took up a wandering life. Eventually he settled in Salzburg at the invitation of the Prince Palatine, and there he died on the 24th of September, 1541, in his forty-eighth year. The house in which he lived (Linzer Strasse 365, opposite the Church of St. Andrew) may still be seen, and in the graveyard of St. Sebastian will be found a broken pyramid of white marble with a Latin inscription stating that the body of Paracelsus lies beneath. But there is an old tradition that the *real* Paracelsus did not die at that time, but is still living with other Adepts in a certain spot in Asia, from which place he continues to influence the minds of all who study and promulgate his teachings. A suggestive hint appears in an article published by Mr. Judge in *The Path* for April, 1887:

> Paracelsus was one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. It is considered by some students to be likely that at this period (1887) He who was once known as Paracelsus is in a body whose astral meets with others in Asia.

The enemies of Paracelsus censured him for his nomadic life, which he explained by saying:

> We must seek for knowledge where we may expect to find it. He who wants to study the book of Nature must wander with his feet over the leaves. Every part of the world represents a page in this book, and all the pages together form the Book that contains her great revelations.

He was also condemned for refusing to affiliate himself with any religious sect, and for his frank criticism of the Roman Church. Paracelsus denounced public prayers, church-going, "the genuflection, bowing and observance of Church rules," the "running after

saints," as all of these things were opposed to the self-reliance which was the key-note of his philosophy. He took no part in the Reformation although he openly expressed his approval of Luther.

The 106 books of Paracelsus which were collected by Dr. Johannes Huser show that Paracelsus must have possessed a "knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man." Paracelsus himself declared that true Wisdom is not confined to books, nor to any particular period of history, as "the Eternal Wisdom is without a time, without a beginning and without an end." But in his day, he said, "all Wisdom comes from the East." In making this statement he spoke with an authority born of personal experience. He was himself a member of that Fraternity of Adepts known as the "Brothers of the Snowy Range." He described these Teachers, saying that some of them "lived like normal men in their physical bodies," while others "became transformed and disappeared in such a manner that nobody knew what became of Them, and yet They remained on earth." These, of course, are the *Nirmanakayas.*

The Adept living in his physical body is given a definite name by Paracelsus. "Such a person, being Master of Heaven and earth, by means of his free-will, is called a *Magus.* Therefore Magic is not sorcery, but Supreme Wisdom." This Wisdom, furthermore, can be acquired in but one way:

> It comes only to those who, abandoning self, sacrifice themselves in the spirit of Wisdom. Those who seek truth for their own benefit and gratification will never find it. But the truth finds those in whom the delirium of "self" disappears, and it becomes manifest in them.

Although the philosophical doctrines of Paracelsus sprang from the same source as modern Theosophy, a difficulty arises from the differences in the terms used. Where H. P. B. used chiefly Sanscrit terms, Paracelsus coined words of his own to express the same ideas. He used the words *Magnus Limbus* and *Yliaster* to describe the great Matrix of Cosmos, in which the Universe existed in a condition of potentiality before the period of manifestation. He compared this matrix to a nursery in which the seed of the Universe was germinated, describing the condition of the Universe at that time as similar to the heat contained in a pebble or the potential figure existing in a block of wood.

With manifestation, *Yliaster* divided itself, developing within itself the *Mysterium Magnum,* or Primordial Matter. This ex-

pressed itself (1) as *vital activity,* an invisible, spiritual force, and (2) as vital *matter,* the basis of all forms. As *Yliaster* dissolved, the third power of the Supreme Cause arose, linking spirit and matter into an indissoluble whole. H. P. B. called this third power *Fohat.* Pareclsus gave it the name of *Ares.*

Paracelsus saw spirit and matter present in every form and would not admit the existence of "dead matter." "There is nothing dead in Nature," he affirmed. "Everything is organic and living, and therefore the world appears to be a living organism."

> There is nothing corporeal which does not possess a soul hidden in it. There exists nothing in which is not a hidden principle of life.

This principle of life, he said, moves slowly in the mineral kingdom. In plants and animals it moves rapidly. But there is life in every form, from the lowest to the highest.

Paracelsus stressed the underlying Unity of Nature as a whole as well as the inter-relationship and interdependence of all its parts.

> Nature, being the Universe, is ONE, and its origin can only be the one eternal Unity. It is an organism in which all things harmonize and sympathize with each other. It is the Macrocosm. Man is the Microcosm. And the Macrocosm and Microcosm are ONE. (*Philosophia ad Athenienses.*)

This unity of man and Nature makes man the focal point through which the three worlds of Nature—the physical, astral and spiritual—manifest themselves. These three "worlds" are made up of a vast quantity of "beings" or "lives." Some of the "lives" are intelligent, others unintelligent, and it is man's duty to understand their nature. The ignorant man may be controlled by the lower lives. But the true philosopher has learned how to control them by the power of the Supreme Creator within himself.

Man's first task, therefore, is to *know himself.* He must become acquainted with the complexities of his own nature, but, in pursuing this study, he must never for a moment separate himself from Great Nature, of which he is a copy and a part. "Try to understand yourselves in the light of Nature," he advised his students, "and then all wisdom will come to you."

Paracelsus divided man into two parts, then into three, and finally into seven distinct principles. "Man is a *two-fold*-being," he said. "He has both a divine and an animal nature." After making this point clear, Paracelsus taught a triple division, declaring that both man and the Universe are composed of "Three Substances" which are the three forms or modes of action in which the Universal primordial Will manifests itself, and which he symbolized as Salt,

Sulphur and Mercury. The first "Substance" represents the physical body; the second refers to the indwelling, energizing nature—the astral man; the third "Substance" is the intelligence, the indwelling God, the Spirit, which is above the other two. When these three "Substances" are held together in harmonious proportions, health is the result; their disharmony constitutes disease; their disruption spells death.

> Physical science deals with the physical, and metaphysical science with the astral man; but these sciences are misleading and incomplete, if we lose sight of the existence of the divine and eternal man. (*De Fundamento Sapientiae.*)

After establishing the fundamental idea of the three-fold nature of man, Paracelsus then subdivided these three parts into seven distinct "principles":

> There are seven elementary powers or principles; four lower ones belonging to the mortal and changeable things, and a trinity of celestial power which is also called the *quint essentia.* The four lower principles can in no way interfere with the *quint essentia.* (*De Mercurio.*)

He then analyzed these seven priciples, beginning with the lowest, or the "Elementary Body." This body, he declared, is derived from the elements, and will return to them after the death of the body. It has no powers of its own, as is commonly supposed. The power of sight does not come from the eye, the power to hear does not arise in the ear, nor the power to feel in the nerves. On the contrary, "it is the *spirit of man* who sees through the eye, hears through the ear and feels by means of the nerves." He boldly challenged the materialistic concept that mind is the product of the brain by declaring:

> . . . wisdom and reason and thought are not contained in the brain, but they belong to the invisible spirit, which feels through the heart, and thinks by means of the brain. All these powers become manifest through the material organs. The material organs determine the mode of their manifestation. (*De Viribus Memborum.*)

The second principle, called *Prana* or *Jiva* in modern Theosophy, is described by Paracelsus as the *Archaeus* or *Liquor Vitae:*

The Ocean of Theosophy	*De Generatio Hominis*
It is a universally pervasive principle. It is the ocean in which the earth floats; it permeates the globe and every being and object in it.	The whole of the Microcosm is potentially contained in the *Liquor Vitae,* in which is contained the nature, quality and essence of beings.

This life-principle is universal, and not the property of any individual. During the life of an individual it acts in him as a unity. When the form is broken up at death, it begins to manifest itself in other forms. "The life which is active in a man during his life-time in causing the organic functions of the body, will manifest its activity in creating worms in his body after the spirit has left the form."

During the life-period of the physical body, this universal life-Principle needs an instrument or vehicle. Modern Theosophy calls this vehicle the Astral Body. Paracelsus described it as the *Siderial Body*.

The Ocean of Theosophy	*De Generatio Hominis*
The astral body is the guiding model for the physical one.	The invisible man is formed in the shape of the outer one as long as it remains in the outer.
The astral body is made of matter of very fine texture as compared with the physical body.	The siderial body is etherial in its nature, still it is substance.
The astral body has within it the real organs of sense. In it are the sight, hearing, power to smell and sense of touch.	The physical body has the capacity to produce visible organs, but they all take their origin from the invisible body.

The fourth principle in man's constitution, which Theosophy names the *Kama-Rupa,* Paracelsus calls the *Mumia,* "the vehicle through which the Will acts for effectuating good and evil." The *Mumia* of a living being, he says, is of the nature of the other beings from whom its vital force is derived. When we eat the flesh of an animal, we not only take its flesh into our system, but also attract its *Mumia,* which combines with our own passional nature. For this reason we do not eat the flesh of ferocious animals, as that would increase our own ferocity. The *Mumia* of any creature, according to Paracelsus, is closely connected with the blood stream. Hence any substance taken into the blood stream makes a direct magnetic connection between the *Mumia* of the person receiving the substance and the *Mumia* of the animal or person from whom it was taken. This throws an interesting light on the subject of blood-transfusion, vaccination and the various inoculations now so prevalent. For, as Paracelsus points out: "The *Mumia* coming from the body of a person or animal continues to remain in sympathetic relationship with the *Mumia* contained in such a person, and they act magnetically upon each other." This is called the transplantation of diseases, "and many practices of sorcery are based upon that fact."

Paracelsus also declares that the *Mumia* of a person may be strengthened by the power of the *imagination,* which is a tremen-

dous force, able to create actual images in the astral light, and to give a kind of consciousness to those forms. "Imagination," he says, "is a great power, and if the world knew what strange things can be produced by the power of the imagination, the public authorities would cause idle people to go to work." He made a careful classification of the different types of "astral monsters" created by evil imaginations, and offered a pertinent suggestion to the authorities:

> It is very desirable that some good and wise men, well versed in the secret arts, should be appointed by the authorities to counteract and prevent the evils produced by the wicked who practice witchcraft and sorcery, and they should pay particular attention to *convents, monasteries and houses of prostitution,* because in such places a lascivious and evil imagination is especially cultivated.

After analyzing the fourth principle in man's constitution and showing the necessity of purifying it, Paracelsus turned his attention to the fifth principle, *Manas,* and the sixth principle, *Buddhi.* He described the fifth principle as the *Rational Soul,* the connecting link between body and spirit. This is the *reasoning* part of man's nature, he said, and should not be confused with the sixth principle, the *Spiritual Soul,* which does not need to reason, as it *knows.* This sixth principle, he declared, is characterized by the faculty of Intuition, the development of which must be accompanied by Self-Reliance. In order to be a true Philosopher,

> . . . a man must above all be in possession of that faculty which is called Intuition, and which cannot be acquired by blindly following the footsteps of another. He must be able to see his own way. What others may teach you may assist you in your search for knowledge, but you should be able to *think for yourself,* and not cling to the coat-tail of any authority, no matter how big-sounding the title of the latter may be. (*De Modo Pharmacandi.*)

The Higher Trinity in man, which in modern Theosophy is called *Atma-Buddhi-Manas,* is described by Paracelsus as "The Man of the New Olympus." This is the God within, the immortal being which nothing can destroy. After the death of the physical body this immortal entity enters into the state of *devachan,* where the soul enjoys felicity. As Paracelsus says, "its higher essences go to form the substances of the body of the paradisiacal man, 'the Man of the New Olympus,' " while the lower essences of the soul dissolve in the astral elements to which they belong. The soul in this condition

> . . . does not enter into communication with mortals, because she has no desire for anything earthly. She does not "think" or speculate about terrestrial things, or worry herself about her relatives or friends. She lives in a state of pure felicity, bliss and enjoyment.

The whole purpose of life, according to Paracelsus, is to realize one's inherent Godhood. There is no God, no saint and no power in which we can place any confidence for the purpose of our salvation, except the power of divine Wisdom within ourselves. Only when man realizes the presence of God within himself will he begin his infinite life, and step from the realm of evanescent illusions into that of permanent truth. This realization can be attained in only one way—by the abandonment of the *personal* self.

> Only when the illusion of "self" has disappeared from my heart and mind, and my consciousness arisen to that state in which there will be no "I," then will not I be the doer of works, but the spirit of wisdom will perform its wonders through my instrumentality. (*Philosophia Occulta.*)

THE UNIVERSAL SPHERE

For us consists the Universal sphere as a single, all overspreading, infinite, immovable continuum, in which numberless spheres or particular worlds exist. There is but one sky, only one immeasurable world's space, one matrix, one universal connective, one ether region through which the whole moves. In this become visible innumerable stars, constellations, world bodies, and suns, and this gives us a right to reason that there are numberless others. These immeasurable and unnumbered moving bodies are the necessary media, through which the formless glory of God endeavors to manifest itself, in a form, or corporeal manner.

Of these great constellations our earth is one, yet not a single one is the center, for the universe is in all directions equally immeasurable. For neither the sun nor in the sun, the earth or in the earth, nor in any region is the center of the universe. To every living being the center is the middle round which it revolves, so there are as many centers as worlds swung by their own weight; they move freely in the ether, attracting each other by the mind forces which dwell in each. —GIORDANO BRUNO.

THE STUDY OF PSYCHIC POWERS

THE four so-called "devotional books," more or less familiar to mystical-minded men and women generally as well as to theosophists of every degree, may all be properly said to be instructions in what is nowadays increasingly being called "practical Occultism." Two of these books are very ancient: *The Bhagavad-Gita* and Patanjali's *Yoga Aphorisms*. Both these have been studied for millenniums in India and other oriental lands. The first named became accessible to Western orientalists within the last century and a half, the second only within the generation preceding our own. Both works remained practically unknown to the generality of Western mystics until the rise of the Theosophical Movement into the "luminous zone" of popular interest.

Directly and indirectly, H. P. Blavatsky and Wm. Q. Judge are responsible for that Movement and its consequences, but it is well for students to reflect that responsibility, in Occultism, has, like the god Janus, two faces, *i. e.*, two sides or aspects. Such reflection will be safe experiment in the right method of awakening "the psychical powers latent in man," because it will be a step in "the investigation of the unexplained laws of nature." Not either one, but both of these aspects of the "Third Object" of the Parent theosophical association have to be considered by students who would make true use of the reasoning power.

The history of the Movement to date shows that but very few of the students, otherwise well qualified, have been perspicacious enough either to see this for themselves, or to "take a hint" from the abundant cautions given by the two Teachers of Theosophy. To date, the present revival of the Movement presents far more the spectacle of a recrudescence than of a renaissance. In this respect it parallels, alas, all former efforts since the beginning of Kali-Yuga, the Dark Age in the cycle of human evolution.

Within the area of the Movement as it exists, quite as much as in other fields of thought and conduct, the saying in Matthew xv, 14, applies. That Chapter recites how the "scribes and Pharisees" came to Jesus to put Him through their own species of "third degree," and gives their questions and his replies. After, the disciples asked Jesus if He did not know that "the Pharisees were offended." Jesus told the disciples:

> Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Can anyone doubt that the same situation exists now as then, or that the same Law rules? How many theosophists have fallen into the ditch of blind reliance on blind leaders? How many of those leaders have fallen into the ditch of "vanity and self-sufficiency"? What of the injunction to the true disciples: *Let them alone.* And are not the "nominal and ambitious theosophists" quite as much "offended" with those who remain true to the Teacher as were ever the "scribes and Pharisees?"

The scribes and Pharisees came to Jesus, not He to them. Why not? The question is well worth pondering, and the more when it is recognized that they were in no sense "wicked" or "disreputable" persons, but that, on the contrary, the scribes and Pharisees were genuine Personages, accepted Authorities, among the Jews at the time of Jesus' mission. Jesus, not they, was of no repute. The scribes and Pharisees correspond very closely to the jurists and lawyers of today, to the Authorities to which the great blind public turns in every path of life for guidance. Yet Jesus called them "hypocrites." The scribes and Pharisees of her day were likewise "offended" by H. P. B. and her mission. After her death, Judge gave great offense to all those who desired to follow, or to pose as, theosphical Authorities. After Judge's departure Robert Crosbie also "offended" by following strictly in the Path of the Teachers. And so today: All who would be or become true disciples may be well assured in advance that the like fate will be theirs, as of every other pioneer, whether a great Captain or the humblest recruit. Great as may be and are the disputations and conflicts among the Authorities, they will all always be found in arms against anyone who, while disclaiming any authority of his own, yet "speaks as one having authority."

But why "let them alone"? Perhaps because in both cases no real Teacher, no true disciple, but is aware of the iron "Law of responsibility." Innate in every man is an "involuntary" resistance to any known attempt to coerce his conscience, his will, or his freedom of mind, yet practically everyone is more or less constantly engaged in the endeavor to exercise that very coercion upon others. Hence the ignoble arts of the sophist, the dialectician, the "scribes and Pharisees" in every land and in every movement. One may well ask himself whither such arts and sciences tend, and whether they betoken a responsible or an irresponsible use of the reasoning faculty. If that is done, very likely the inquirer will be moved to ask, "What *is* the 'Law of responsibility' as applied to the study or the use of

the psychical powers?" This would be to give real consideration to the "Third Object."

"The Law of responsibility" is but a phrase to direct attention to that phase of Karma which concerns the metaphysical use of power and powers. Hereditarily and habitually the men of our period, believers in Karma and Reincarnation as well as others, employ their faculties from a personal point of view instead of from the impersonal basis, even in respect to their ideals—perhaps more so, rather than less, in their consideration of such truly transcendental aims as are indicated in the "Three Objects" of the Theosophical Movement. This is not to be construed in any captious or invidious sense, nor is it to be taken to imply a denial of the valid personal use of the psychical powers. The "Personality" exists; is, in fact, the working instrument of the true Individuality on the human plane during human life. It is reasonable then, that the personal or psychical senses have their uses precisely as the physical senses have theirs. But does it not also stand to reason that misuse of the psychical powers, the metaphysical "body," is fraught with far graver consequences than misuse of the earthly body and the "animal" senses? Surely, on every hand are witnessable the consequences of the misuse of all the powers active in man. What, then, would be the consequence of the premature awakening of the psychical powers still latent, with no knowledge of the yet "unexplained laws of nature" which govern not only the latent but the presently active psychical powers in every man? Yet the blind leaders as well as the blind followers in every cult blindly regarded as *Occult,* are now, as always, far, far more interested in the "development of psychic powers" than in any sober reflection on the use they are making of the material made public in the writings of H. P. B. and W. Q. J.

Judge is chiefly responsible for the current access by Western men to *The Bhagavad-Gita* and Patanjali's *Yoga Aphorisms.* Of his renditions of these two books the Theosophy Company has, in all likelihood, circulated at least three or four times more than have ever been issued in English by all other sources combined. Have Theosophists and mystics generally at all considered some patent facts? Thus: Judge was a pledged Disciple of H. P. B. and her Masters for eleven years, a most diligent student and worker during all that period, before he entered the public arena—and then only because his was the *sole* voice lifted in undiluted and unequivocal defense of H. P. B., as well as of her Mission and Message. Next, not a line of Judge's has ever yet been discovered that is not

true in letter and in spirit to her teachings, as his life was true to her example. Third, who has paid attention to what may be called the "frame of reference" provided by the Masters of Wisdom, within which is to be found all that H. P. B. or Judge wrote or did —and equally, all that they did *not* do or write?

Even the heedless could see, if they would, the enormous difference between studying the various religions, philosophies, psychologies, whatnot, whether of the past or the present, in the light of Theosophy, and the other way about. One has but to look in order to see, and he will perceive the exquisite and constant care of both the Teachers to do exact justice to every school and system, and to place before the student for his own comparison the appropriate and corresponding statements of the Wisdom-Religion. Such was *their* sense of responsibility.

Can any rational mind infer that *their* devising and use of the Third and Second Objects of the Parent theosophical association were for any of the purposes to which students have in so large part turned those Objects? Were the Teachers desirous of hastening the development of psychic powers in students? Were they concerned to aid in the revival of this or that religion or other system? Did they wish to promote a new crop of leaders and followers who would, in the name of Theosophy and Occultism, set up a succession of "blind leaders of the blind" generation after generation until 1975? These are the visible results that have followed their writing and their work. Are *they* responsible for those unhappy consequences?

They regarded the great First Object as the frame of reference within which the Second and the Third might serve as co-ordinates for the two great classes of minds, the Spiritually and the Materialistically inclined under Karma. They wrote and worked so that both might be led to a sound philosophical and ethical basis for a renewed attempt to establish a Nucleus of Universal Brotherhood, *minus* not *plus* the *Skandhas* of the past, individual and collective.

THE STATE OF THE SOUL

Whoever would see in what state the soul dwells within the body, let him mark how this body uses its daily habitation, for if this be confused and without order, then will the body be kept in disorder and confusion by the soul. —LEONARDO DA VINCI.

THE PHILOSOPHY OF SCIENCE

I

THE philosopher of science, a recent writer observes, "must ascertain whether the methods [of science] are adapted to the subject-matter and to what extent the knowledge of the subject-matter is a reflection of the methods."[1] Implicit in such a rule is the assumption that we have some knowledge of what the subject-matter of science is. It also suggests that there is a clear conception of the objective toward which science is working, for obviously, a method of research must be chosen out of regard for that which is sought.

These are plain truths, acceptable to common sense as to the man of science. Difficulties do not arise until they are brought down from the realm of abstraction and made to show exactly what they imply—for the scientist, and then, for the theosophist. To do this we must discard the distinction between "pure" and "applied" science, for if we take science to mean Knowledge, it has no significance unless it can be in some sense applied. "Pure" science is knowledge at that stage where it has not yet been put to work. Put to work *for what*? The only possible answer is, for human benefit.

What kind of knowledge is "scientific"?

> Science may be distinguished from ordinary common-sense knowledge by the rigour with which it subordinates all other considerations to the pursuit of the ideal of certainty, exactness, universality, and system.[2]

If scientific endeavor has the primary end of serving humanity, and if the spirit of science subordinates all other considerations to the pursuit of the ideal of certainty, then the first question to be answered is: What constitutes serving humanity? There can be no intelligent service rendered to the human race without a clear understanding of its best interests; and finally, the "best interests" of any thing, being, or society of men must be defined in terms of its own nature and inherent possibilities.

Here the issue becomes clear: Scientists are with few exceptions confident that they have sufficient working knowledge of the human being to justify their own definition of his best interests. Theosophists, however, deny that this knowledge exists in modern science. They say the scientific idea that man is merely a highly developed

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[1]A. Cornelius Benjamin, *The Logical Structure of Science* (London: Kegan Paul, Trench, Trubner & Co., 1936).

[2]Morris R. Cohen, *Reason and Nature* (New York: Harcourt Brace & Co., 1931).

animal, and the applications of science on the basis of this assumption, are largely responsible for the physical and moral corruption of the human race. Theosophists say also that this conception of man as an animal—an intelligent beast—has arisen, not from a study of facts, but out of the *method* of scientific investigation. The Darwins, Huxleys and Haeckels, to whom modern science owes its conception of the *genus homo,* made as the basis of their research the assumption that *man is an animal.* Because they found, or thought they found, supporting biological evidence, and because this assumption precluded any other approach or method of research, all the things that they discovered were interpreted from this point of view. Today there is hardly a worker in the fields of physiology, psychology, anthropology, ethnology, sociology—in any of the sciences directly concerned with human welfare—who ever thinks of questioning this basic assumption.

When a theosophist suggests to a scientist that, after all, there is absolutely no proof of man's descent (or ascent) from the lower kingdoms, he is usually greeted with a pitying smile. This, despite the fact that, according to the best scientific authority, "it must be confessed, however, that palaeontology has not yet revealed any indisputable transitional form, any material proof of a hereditary connection between the ape form and the human form."[3] What can mere "lack of proof" mean to a man so indoctrinated with scientific dogma that his mind automatically rejects every idea that is incompatible with orthodox hypothesis?

The scientific presumption as to the origin of man rules out the question of whether he is fundamentally a physical, a psychological, or a spiritual entity. Spirit is denied any real existence, mind disposed of as a complex function of highly organized matter. This is shown by asking, Have scientists ever seriously proceeded on the hypothesis that the real man is not his physical appearance? Have they regarded the ancient conception of soul as a possible truth instead of trying to explain it as a primitive dream, a mere superstition?

But always, the justification for any scientific judgment of ideas or beliefs lies in the criterion of the scientific method itself. The idea of soul cannot be scientifically demonstrated; therefore it is false. Or if the position of the scientist be more carefully expressed: We know nothing of soul, therefore we will ignore it. This, however, is only a subterfuge, for when science, with its ideal of cer-

[3]Marcellin Boule, Director of the Institute of Human Paleontology, Paris, *Fossil Men* (London: Gurney & Jackson, 1923).

tainty, ignores what is proposed as an important, perhaps a determining, factor in human behavior, it amounts to a practical denial of the soul's existence.

Although Theosophy purports to explain many mysteries within the sphere of scientific investigation, scientists refuse to consider the suggested explanations. They will not admit that their present failures are a sufficient reason for considering the Theosophical solution. Their position may be briefly stated, as follows: "Our ignorance on certain matters cannot be made the basis of criticism of our method; objections so raised will disappear as we advance in knowledge. Theologians of the nineteenth century predicated much of their argument against scientific ideas on our inability in those days to explain things which are now well understood. Scientific history indicates that criticisms exploiting our admitted ignorance have very weak foundations. Science is not merely a growing body of knowledge; it is also a method that has proved its worth."

An examination of this contention should reveal the nature of this "success," and the way in which its fruits have been related to the final objective of human betterment. In the first place, no one would wish to deny that an immense amount of descriptive knowledge of natural phenomena has been accumulated by the various branches of science. Our understanding of the operation of natural law has been greatly increased, as evidenced by the applications of science in industry and other fields. Great advances must be accorded to medicine and to the wider endeavor of public health. Granted, also, that the material benefits accruing from scientific research are well-nigh incalculable, however faulty may be the distribution of these advantages. But here a sharp line of demarcation must be drawn to separate advances which are entirely technological from what we may call demonstrable evidence of *human* betterment or progress. Have those problems which we call "social" in any way diminished? Are men any happier, despite all their "modern conveniences"? Do we note that concurrent with the advance of science there has been an increased peace and harmony among the races and nations? Do the familiar criteria of culture—literature and the arts—indicate real progress?

Happily for scientific claims, these old problems are hardly susceptible to "scientific" solution! Peace, harmony, happiness, and all those qualities of life which the man of ordinary common sense strives after and regards as progress for *him,* are *subjective* values. And any modern psychologist will tell you that data gathered from subjective sources has little if any value in "scientific" procedure.

But if a sociologist of the present day were set to work out this problem, he would arbitrarily (subjectively) establish certain objective evidences of, say, "happiness," in terms of human behavior. Then he would make a survey of that sort of behavior today, and after extracting from the data of social history comparable evidences of "happiness' during another period, he would add up both columns and tell you that men are 40 per cent happier today than during the middle ages. Another worker might come to an opposite conclusion, although his technique would have the same general pattern. Pressed for a more definite answer, the science of psychology would excuse itself on the grounds of immaturity and the difficulties of the problem. "You must wait," we would be told, "until we know more about the mind." And so the issue is lost in a cloud of speculation and promises.

It is true, however, that many scientifically inclined leaders in modern thought are of the opinion that our civilization is tending toward disintegration. Some, like John Dewey, blame our ills upon "our halfway and accidental use of science"; others lay the cause to science itself. In every case, however, the demand is for more science. But what kind of science? Dr. Raymond Pearl of Johns Hopkins calls for more Biology:

> Can the doom that threatens be averted? . . . The trouble is at bottom biological, and its roots lie in the folly and ignorance of the mass of mankind. This being so, one hope, and I am optimistic enough to believe it is no meagre one, lies in further cultivation and development of biology, and particularly human biology, by research, and the dissemination of knowledge about it by teaching in all the manifold ways in which teaching can be done in and out of universities.[4]

Dr. William McDougall of Duke University believes that Psychology "should and some day must be the consciously accepted foundation of all the social sciences." But how does he describe the "science" of psychology?

> It remains a chaos of dogmas and opinions diametrically opposed, a jangle of discordant schools and sects; a field exploited by quacks and charlatans of every sort, preying upon the ignorance of a deeply interested public which knows not which way to turn for authoritative guidance. This is not merely because psychology is the most difficult of the sciences; nor altogether the consequence of the uncertainty of its biological foundations. The chaos is largely due to the neglect of the field by our universities and is likely to continue until some time after they shall

[4]New York *Herald-Tribune,* July 18, 1937.

> have fully accepted their responsibility in the matter. The proper study of mankind is man; on this we are all agreed. But, though our leading universities have long devoted themselves to the study of man's works, they have been very slow to make any effort to study man himself.[5]

These admissions of the inadequacy of present knowledge, together with other expressions which could easily be collected, are suggestive of the failure of science to serve mankind in any ultimate sense. Is there, then, warrant for placing our faith in "more science"?

The answer depends upon what we mean by Science. Certainly we want no more of the kind taught by those whom Bernard Shaw calls "a Ku Klux Klan of mechanist scoundrels who claimed that the pursuit of knowledge is exempt from all moral obligations." Our great need is rather for scientists who will devote their lives to finding out what *are* the moral obligations of scientific research. Present conditions demand a moral philosophy of science, and while no one seems to know just how or where to begin in this endeavor, the necessity is all too evident.

(To be continued)

Return of the Soul to Divinity

After the theurgic discipline has conjoined the soul individually with the several departments of the universe, and with all the divine powers that pervade it, then it leads the soul to the Creator of the world, places it in his charge, and frees it of everything pertaining to the realm of matter, uniting it with the Sole Eternal Reason (Logos).

What I am saying is this: That it unites the soul individually to the One, Father of himself, self-moving. He who sustains the universe, spiritual, who arranges all things in order, who leads it to the supreme truth, to the absolute, the efficient, and other creative powers of God: thus establishing the theurgic soul in the energies, the conceptions and creative qualities of those powers. Then it inserts the soul in the entire Demurgic God.

This, with the Egyptian Sages, is the end of the "Return" as taught in the Sacred Records. —Iamblichus.

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[5] *World Chaos* (London: Kegan Paul, Trench, Trubner & Co., 1931).

YOUTH-COMPANIONS' FORUM

SINCE *truth is not a matter of latitude or longitude, then why can not any man find it in any particular quarter of the globe?*

(*a*) Any man can find truth—no matter where he is—when he is ready for it and knows how. Electricity existed all through the Middle Ages, but the people of Europe knew nothing of it. Electricity, like truth, is not a matter of latitude or longitude, but no one in Europe knew how to find it. It might as well not have existed so far as they were concerned. So with truth; although it never ceases to exist, we do not always know how to find it. The personal man needs help in recognizing truth, and when we are really in earnest, not just curious or intellectually interested, then the Higher Self will lead us to where true teaching may be studied. Theosophy is in the modern world as the source where we may find help. There are always the Knowers of Truth. They are perfected men from former periods of evolution. They never forget. They preserve the Wisdom-Religion, and present it to the world at the right time. 1875 was one of those times.

(*b*) Science tells us that gold is present in all things—in wood and stone and in the soil of the fields. Its presence in the earth is not a matter of latitude or longitude, it is everywhere. Then why can not a man find it in any place he chooses, even in his own dooryard? He can not because he does not know how gold is extracted from the earth; for this he must go to someone who already knows the process by which it is done. So it is with truth. From Those who know we learn how to apply the principles, the fundamentals, and thus to recognize truth in daily life, in nature, in each other, in all places, in all quarters of the globe, for "the truth of the soul's life is in no special quarter of the compass, it is everywhere round the whole circle, and those who look in one quarter will not find it." The Elder Brothers, the custodians of knowledge, do not belong to any one quarter of the globe. They are as universal as truth itself.

What is meant by the Unmanifested Deity and the Manifested Deity?

All things that are relative in space and time are subject to change and decay. Achievement and failure, health and disease, friendship and enmity, all come and go, just as material things, cities and solar systems must pass away. All are subject to change; all are shadows depending upon something unseen, something hid-

den. This world of relativity, the world of feelings, of ideas and of forms, is the Manifested Deity.

There must be That which is timeless or It could not apprehend the movement and order of events and impressions. There must be That which is without dimensions or it could not perceive the relativity of things in space. This is something hidden, something unseen. It is the immortal and changeless which sustains the world of ideas, of feelings and of forms—the Unmanifested Deity. It is the "God of Glory" within man that has remained unmanifested throughout countless cycles of manifestation, for that which is uncreate abides in him. The Unmanifested is the source of all action, and remains unaffected, unconditioned, undiminished, no matter how many manifestations take place within It.

No Being can ever wholly "manifest" the Self. Always there is the Man himself who is not identified with his expression. He remains ever capable of further expression, able to go on to other lives, to set going other periods of evolution, to institute other universes and no matter how many universes he builds, He, the Real Man, will never be completely expressed, never manifested. He is the Unmanifested Deity. He established this whole universe with a portion of Himself and remains separate. *The Voice of the Silence* says, "That which in thee knows, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike."

When a Theosophist, a Buddhist, a Hindu, is exposed in error or crime, Theosophists declare that he is not true to his teachings—that the follower, never the teaching, is to blame. How can you answer the theologian who says the same of errant religionists in the West?

The theologian should be invited to compare the teachings of the Theosophist, the Buddhist and the Hindu with those of the Western Religions. The teachings of the first-named do not agree in many points but they do all agree in one vital fundamental, that man cannot avoid meeting the consequences of his acts, and that the nature of the reaction which he meets is a continuation of the nature of the act. If he commits a crime, is violent, is revengeful, is full of hate, he may be sure that there is no power which can set aside the exact and just return of like crime, violence, revenge, or hate, to him who has been the cause of the disturbance.

The Christian church, on the contrary, has taught vicarious atonement, forgiveness of sins, and the possible avoidance of evil results of conduct by repentances. The Yom Kippur penances of

the Jews serve a like purpose. This is a doctrine of irresponsibility.

In *Isis Unveiled,* H. P. B. says,

> If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity . . . can cause to disappear, then this dogma [Vicarious Atonement] might not be incomprehensible. But to maintain that one may wrong his fellow-men, kill, disturb the equilibrium of society, and the natural order of things, and then—through cowardice, hope, or compulsion, matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned?

In *The Key to Theosophy* she says that this cruel dogma leads those who believe in it more easily to the threshold of every conceivable crime, than any other.

Reincarnation has been called the lost chord of Christianity. Theologians substituted for it the doctrine of Vicarious Atonement which, like a false chord in music, has created disharmony and false standards, not because its followers were not true to the false teaching, but because they did believe it.

I am confused about natural impulse. It seems that at a certain stage it becomes self-induced effort. Is this correct?

To this another question might be added: Does not *The Secret Doctrine* state that no divine soul can have an independent conscious existence until the spark which proceeds from the over-soul has passed through every elemental form of the visible world of that manvantara and acquired individuality, first by *natural impulse* and then by *self-induced* and *self-devised* efforts? And is it not taught that the first class of monads which came from the moon chain were imprisoned in mineral forms when the mass of matter hardened, and that these monads emerged consecutively into vegetable, animal and finally into human forms? Does all this not mean that man came up from the lower kingdoms?

The monad was shot down into the first form of matter and became encased in the stone. The monadic essence crept out of its prison to sunlight as a lichen. From change to change it went higher and higher, until finally the physical form of man was once again on the scene and became a suitable instrument for the expression of the higher soul powers of man.

It would be a grave error, however, to imagine that the real man or higher self ever was *encased* or *imprisoned* in lower forms. The

monad which becomes human is not the man, says H. P. B. Even now, the real man, the higher trinity of Atma-Buddhi-Manas—from which alone can come the impulsion to self-induced and self-devised efforts—is not yet fully incarnated in man. The invisible God occupies the body by means of the entrance of Manas or mind, the lowest of the trinity, while the remaining two shine from above. We know that the growth of a seed, the movement of an animal, even the physical transformations which accompany thought—all motions are accomplished by means of energy derived from the sun. Would we say therefore that the sun is imprisoned or incarnated on earth? And the real man, like the sun, can never be imprisoned in matter. He is the source of all energy, but he remains in his own spiritual formless state aware of what is to come and developing his avenues of connection.

The real man as a spiritual being descends from the plane of spiritual self-consciousness step by step through all the stages of condensation of matter and meets the uprising tide of form. When the most perfect form of all has been brought to its highest stage of development, he enters it and for the first time in that period *actively engages in evolution.*

Evolution through natural impulse refers to the period of evolution which preceded man's entrance into the human temple—the first three and a half rounds. This is the evolutionary period of the lower kingdoms, the builders of form, wherein they fulfill the plan laid down in the Universal Mind and repeat all that was accomplished by and through self-conscious intelligences in the former manvantara. When man enters on the scene, evolution is no longer through natural impulse, or "memory," but depends *directly* upon man.

We, that is, the whole human family, are part of a "collective Host" of creative beings. Right now, by our thoughts, impulses and actions, we are affecting all the life about us, establishing habits of mind and body. When we return for our next earth-life, the lives we have so influenced will be drawn together as iron fillings to a magnet, and through "natural impulse"—the impulse we have given them in the present and past—they will build for us our vehicles. So on a larger scale are we helping to form the pattern, the "natural impulse" of the next great period of evolution.

"YOUTH—A WORLD PROBLEM"

THE facts carefully assembled in the book of this title published by the National Youth Administration in Washington[1] are of interest to Theosophical students because of their broad implication. While the writer, W. Thatcher Winslow, has digested material covering the status of youth in sixty countries of the world, the significant conclusions are implicit in the accounts of a few nations of major importance.

In general, the segregation of "Youth" as a class comes with the passage of nations from an agrarian to a primarily industrial economy. Industrialization brings also expanded educational facilities, making youth articulate. The creation of a laboring class dependent on definite technical jobs increases the seriousness of unemployment, particularly at cyclic intervals, and Youth suffers especially from the resulting economic and psychological maladjustments. Mr. Winslow presents figures showing that approximately one quarter of the unemployed of many nations are under twenty-five years of age. In the United States, nearly 28 per cent of the idle[2] are between the ages of sixteen and twenty-four.

Account of increased educational facilities in America is given as follows:

> In 1895 there were about 2,600 high schools with an enrollment of 210,000 students; by 1936, there were 29,000 high schools in which 6,000,000 students were enrolled. The Office of Education reported in July 1935 that within 30 years high-school enrollments had risen from slightly more than 10 per cent of the population of high-school age to more than 65 per cent. Enrollments in colleges and other institutions of higher learning increased from 237,592 in 1900 to 1,100,000 in 1930.

German youth, body and soul, belongs to the State. The associations of youth which arose spontaneously in the early years of the century, some of them markedly idealistic, after the war became vehicles of religious and political indoctrination. These have since been taken over, unified, and "purged" by the Nazis. Today the *Hitlerjugend* (Hitler Youth) is responsible for training all young persons "to become new Germans." Its slogan is *Blud und Boden* (Blood and Soil), and the five or six million members are pledged to complete obedience to Hitler. The Hitlerjugend fosters nation-

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[1]Available for 25 cents from the U. S. Printing Office, Washington, D. C.

[2]The preliminary report of the findings of National Unemployment Census made public Jan. 1, 1938, revealed that the total number of unemployed in the United States lies somewhere between 7,822,912 and a possible maximum of 10,870,000.

alism, the antisemitic race-purity doctrine, and teaches that physical fitness is superior to intellectual capacity. Through compulsory membership of youth in this organization Germany is determined to make good National Socialists of all its citizens. According to the Dec. 1, 1936, decree,

> All German youth within the borders of the Reich are united in the Hitler Youth. All German youth, outside parents' homes and schools, are to be trained, bodily, mentally, spiritually and morally, in the spirit of national socialism for service to the nation and the unified people.

In Italy, the child starts a course of "moral and physical education" at the age of six. Military in spirit from start to finish, this training is in the hands of the *Opera Nazionale Balilla,* established in 1926. The Balilla version of sport is "as a means of military preparation and spiritual development, . . . by popularizing and militarizing sports, fascism accomplishes its greatest governmental work."

In 1932, 41 per cent of the Italian unemployed were between fifteen and twenty-five.

Russia's treatment of youth is an expression of Communist doctrine. Lenin asserted that "the school apart from life, apart from politics, is a lie and hypocrisy," that "the generation which is now 15 years old will see the Communist Society and will itself construct this society," and that "the generation whose representatives are now about 50 years of age, should not expect to see a Communist society." Youth in Russia, then, is charged with the responsibility of making the dream of Karl Marx come true.

The progress of education in Russia is remarkable. In 1913 it was estimated that nearly 78 per cent of the people were illiterate. By 1935 illiteracy had been reduced to only 8 per cent of the total population.[3] All education is free, including the facilities of technical and research institutions. As to general education—

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[3]These figures, like all others presented in this study, are from "official" sources, and may be exaggerated. A. Troyanovsky, Russian ambassador to the United States, in a letter to the New York *Times* (Jan. 16, 1938) quotes a U. S. S. R. publication alleging pre-war literacy in Russia as about 33 per cent. By 1920 this level was raised to 50.9 per cent, according to the Ambassador, and present literacy he gives as 92 per cent, consistent with Mr. Winslow's sources. The editor of the *Times,* however, commenting on Mr. Troyanovsky's letter, points out that experts regard the educational progress in Russia up to 1920 as meaning practically achievements prior and up to the Soviet revolution. Present Soviet figures suggest that literacy gains over the 1897 census are entirely the work of the Communist regime, whereas, to quote the *Times,* "even the limited amount of freedom which the Russian people gained in 1905 and held up to the end of 1917 resulted in an impressive advance. Between 1906 and 1916 the number of primary schools in Russia doubled and the government expenditures on primary education increased tenfold." Having produced evidence to indicate that the estimate of present Russian literacy at 92 per cent may be somewhat high,

> During the years 1931-4, the number of students in primary schools increased by 2,700,000 or 125.5 per cent; in incomplete secondary schools by 1,600,00 or 307 per cent; and in secondary schools by 150,000, or 358 per cent.

Materialism, a state dogma in Russia, is of course the philosophical foundation of the Soviet educational program. But in this characteristic Soviet education does not differ from secular education in other countries, and in Russia it has at least the virtue of consistency. Russian children are not expected to believe in God the creator on Sundays, and on weekdays that they are scientific "accidents" with apes for their ancestral sires.

All Russian youth organizations are part of the All-Union Leninist Communist Union of Youth—the *Komsomol.* Its membership includes about 4,000,000 members, who, in turn, guide—

> . . . the education and growth of an army of 7,000,000 Pioneers . . . 10,000,000 young sportsmen, 7,000,000 working youths united in the labor unions, 1,200,000 students in colleges and technical schools and millions of liberated young women. (Secretary-General of the Komsomol.)

The Komsomol was the creation of Lenin, "to train everyone from an early age, from the age of 12, in a spirit of conscious and disciplined labor." In 1936 Stalin called it "an organization which disseminates Marxist and Leninist propaganda, which explains to youth the problems that youth does not find clear, and helps to train youth in the spirit of communism." The duties of members include the furtherance of general, political, and moral education, of military training, and of anti-religious ideas. The activities of the Komsomol in all their ramifications are a practical extension of the functions of the communist party, and although the two organizations are not officially connected, the youth movement in Russia is directed and controlled by party members.

While in other countries the industrial revolution proceeded almost wholly under the impetus of individual initiative and the desire for personal gain, Russia has ushered in the machine age as an organized mass movement. Industrialization has become a national ideal, and the growing demand for trained technicians can be met only in the ranks of youth, who have had and are receiving the requisite training. Thus, in 1936, the number of workers under

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the editor concludes: "It is a vital point for all nations of the democratic faith that the so-called 'lesson of Russia' is not all for progress through dictatorship only. A neglected phase of Russian history, between the revolution of 1905 and the Bolshevist revolution, proves the contrary."

twenty-three years of age in Soviet industry amounted to about 34 per cent of the total so employed.

What may be expected from these millions of young people in America, Germany, Italy, and Russia, ten, twenty, thirty years hence? What problems will they face in years when from the material and psychological chaos of the present there have arisen the tangible fruits of policies today pursued with such fervor and faith? In what patterns of social philosophy will these gradually maturing minds crystallize? A great part of the youth of the world is now being earnestly schooled in opposed political dogmas which are effectively linked with emotional stimuli—a perfect formula for a world war supported by what amount to religious justifications.

Communism and fascism are constructing societies by a technique closely resembling the "Christianization" of the western world during the early centuries of our era. And to the ardent adherents of these political faiths, the remaining believers in the democratic way of life are as much "heathen" as the pagans of old were to the enlarging psychological and temporal power of the Church. There was, however, no "America" in the fourth century. In the United States are 130 million souls, having only a negative unity, an educational program which is without coherent objective, either political, cultural or moral, and a youth which absorbs osmotically from its elders a tradition of selfish individualism. Meanwhile the difficulties of life—from the brutal conditions of economic survival to the illusion-shattering realities of a social structure which honors prudent avarice and treads unpopular ideals and idealists under foot—proclaim as vilely false the platitudes with which the young have been equipped. But American youth, except for a few doctrinaire groups which are numerically insignificant, is uncommitted to any political solution. Organized efforts on the part of the young have not so far risen above the "personal grievance" level. The American Youth Act, sponsored by a loosely united national federation of youth organizations with a total membership of about one and one-half million, would provide 500 million dollars to serve the needs of unemployed youth through public works and vocational training and set up a system of Federal student aid.

Youth in America is articulate only in the sense that the great mass of citizens are articulate—about their individual economic wants. "The government must do thus and so for *me,* so that after I have been helped, I may go on doing for *myself.*" No voice is raised to proclaim the *responsibility of youth to government;* no politician troubles to explain clearly to young America that a

democracy is what you make it. The chorus of youthful demands reveals a conviction that the function of elected authority is to levy the wealth that has been won by guile and and distribute it among those who are less predatory, — in most cases among those who lack because their selfishness is weak, their acquisitive capacities undisciplined or immature.

The writer of *Youth, a World Problem* has compiled this excellent study of youth conditions, movements and programs the world over so that foreign efforts to solve this problem may be compared with our own. Far more than anything else, the work shows that none of the methods abroad is at all the true solution. Youth programs must be evaluated in terms of the way they are influencing youth to think, for as they think, so will they act, whether the thoughts engendered are a direct expression of the ideas infused, or a repercussion in some other direction.

The course open to every organized society in relation to the problem of youth has three avenues. The young may be told—even forced by psychological pressure and indoctrination—to think in a certain way. This is the path selected by the governments of Russia and Italy and Germany. Or they may be told little or nothing, left to their own devices, as in America. The third way is to show the young, by instruction enforced with illustrations from history, that either they will have to think for themselves, undertake a common social responsibility themselves, direct their collective destiny themselves, or submit to the decrees of a non-democratic authority.

This means, in effect, that a clear philosophy of life, the principles of which find their justification in every-day experience, should be taught to the young in America; the only alternative to such a program is the failure of the democratic system. First, the simple conceptions of self-reliance and responsibility need to be presented, *as such*. While educators are not ignorant of their importance, the failure in making them effective principles of conduct for American youth is to be laid at the door of psychology, for how can there be self-reliance among students who are taught that they owe their capacities and limitations to their parents, their moral judgment to the *mores* of the past, and what is left of "themselves" to diet, glands and environment? How can an animated conditioned reflex cherish a sense of responsibility to his fellow citizens? These are the doctrines which have replaced the weak, sinful "worm" status given to the self by Christian dogma. As a result of false ideas of self, the principle of self-reliance is now made to justify the ruthless selfishness of those who are opprobriously termed "rugged

individualists." Another consequence is the feeling of will-less inferiority which typifies the great mass—a population which finds its ideal in the selfishness of the strong.

The idea of responsibility is based on the ultimate unity, the brotherhood, of all men. Its modes are determined by the conception of law in the sense of a natural moral order. American youth knows nothing of this conception. Religion has no longer authority and science no empirical ground on which to teach morals. Philosophy is closeted with Einstein, Jeans, Eddington, Russell, and the square root of minus one.

But even given effective ideals of self-reliance and responsibility, no society can progress, or even survive, without an intelligent notion of purpose, a *raison d'être* for life itself, and therefore for the community, which is but an instrument to serve that purpose. The primitive American ideals of freedom and justice for all are only means to the pursuit of an undefined "happiness." While it must be admitted that the American conception of democracy, in postulating the separation of church and state, *requires* that "happiness" be void of any specific meaning, our failure to interpret it as more than mere physical prosperity has led us to give economic security a popular eminence that no mere democratic principle can hope to attain. Thus education must undertake a fundamental reinterpretation of the meaning and end of life itself. The youth of America need to realize that the moral science of human relations and the continuous striving after the ideal of universal brotherhood are at once the absolute necessity for successful democratic government and the more perfected end toward which it leads.

These are the ideals that would animate a true program of education in America. Whether they will be adopted depends upon Americans, and more particularly, upon American theosophists, for in Theosophy are the scientific and philosophical bases necessary for the successful promulgation of ethical ideals.

THE REBIRTH OF KATSUGORO

THEOSOPHY for last month gave some consideration to the "reincarnation" of Shanti Devi from the three possible points of view afforded by the writings of H. P. Blavatsky. These are, to recapitulate, the normal return to earth-life of a reincarnating Ego, the abnormal return of the "astral monad" or "personality" of the immediately preceding earthly existence, and the "overshadowing" or "possession," temporary or permanent, by some extraneous entity or influence, of the living body normally inhabited in either of the first two cases. Two important quotations from the teachings of Mme. Blavatsky were given as an aid to students.

In further consideration of the several possibilities, it was stated that this month attention would be given to a case which, by all accounts, falls clearly within the second class as above specified. Normal or abnormal cases of actual "incarnation" hinge for their identification on the clear understanding: first, of the distinction between "Individuality" and "Personality"; second, on the possibility of a reincarnation of the Personality as dissociated from the Individuality.

"The rebirth of Katsugoro" merits consideration as a contrast to the case of Shanti Devi, and so regarded, should prove instructive to all believers in "reincarnation" irrespective of particular opinions held. The account here given in condensed form is taken from Lafcadio Hearn's *Gleanings In Buddha-Fields,* published in 1898 by Houghton, Mifflin & Co. The book is worthy of thoughtful perusal by every theosophical student. But first, perhaps, readers will be concerned in a word as to Lafcadio Hearn, now almost an unknown name to the average man.

Son of an Irish surgeon in the British Army and of a Greek mother, Lafcadio Hearn (1850-1904) was named after the Ionian islet of Leucadia where he was born. His psychological heredity was thus that of both the Eastern and Western Churches. Such education as he received was chiefly in a Roman Catholic college in England. He drifted to the United States at the age of nineteen and from the first his career here was in the newspaper field in various large cities. In a period when most newspaper writers were as anonymous as grains of wheat in an elevator, Hearn gained a wide repute among the craft which supplies the public with its daily literary bread. His life-sketches in the New Orleans *Times-Democrat* were copied the country over.

Moved by impulses perhaps as mystical as his bent in writing, Hearn secured a commission as foreign correspondent in Japan whither he went in 1891. Soon he became teacher of English in Tokyo University. He learned the native language, married a Japanese lady, underwent an inner metamorphosis, so that he became what may fitly be called a citizen in two worlds of thought and feeling—Oriental and Occidental. In Shintoism and Buddhism his own nature found native soil and aliment. Never forgetful, though, of his earthly origin, his writings are addressed to Western readers, and were meant to be more than an interpretation of the Soul of Japan. They were his contribution to the leavening of Western food for thought. In the fine commerce of introspection one comes to realize that whether the staff of life be wheat or rice, all men are of one nurture in faith, in hope, in charity.

Here, then, in Lafcadio Hearn, is to be found a psychic in the true and noble sense of the word. The psychological language of the Soul constitutes his real communion with the reader. No writer of our time surpasses and few approach the pastel charm, purity, color, of his English penciling of the flora and fauna of an altogether different world of heart and mind from that in which the West lives and moves and has its being.

"The rebirth of Katsugoro" is no tale of fancy invented by Hearn. Only the telling is his, and by some magic of his own the plain unadorned precise language of the original Japanese document becomes invested with new and actual life. The facts narrated are reborn, perhaps because something of the Soul of Hearn "overshadowed" them, as they "possessed" him. How truly these apposite words express the situation can only be appreciated by reading the full story of Katsugoro.

We have Hearn's word that it is "the translation of an old Japanese document—or rather series of documents—very much signed and sealed, and dating back to the early part of the present century"—that is to say, to 1823. The first of these documents is the Report of a District notable, Tamon Dempachiro, to his superior, Kazunawo. The Report states that Katsugoro, born in 1815, and then in his ninth year, is the son of Genzo, a farmer, and says that Katsugoro told his elder sister the story of his former existence. This first report then goes on:

> But as it seemed to be only the fancy of a child, she gave little heed to it. Afterwards, however, when Katsugoro had told her the same story over and over again, she began to think that it was a strange thing, and she told her parents about it.

Genzo himself then questioned the child and Katsugoro declared:

> That he had been in this former existence the son of a certain Kyubei, a farmer; . . . that he had died of smallpox at the age of six years, and—that he had been reborn in the family of Genzo. (Within three years.)

Next, —

> Though this seemed unbelievable, the boy repeated all the circumstances of his story with so much exactness and apparent certainty that the Headman and the elders of the village made a formal investigation of the case. As the news of this event soon spread, it was heard by the family of a certain Hanshiro, . . . (who) came to the house of the Genzo aforesaid . . . and found that everything was true which the boy had said about the personal appearance and the facial characteristics of his former parents, and about the aspect of the house which had been his home in his previous birth. Katsugoro was then taken to the house of Hanshiro . . . and the people there said that he looked very much like their Tozo, who had died a number of years before, at the age of six.

Tamon Dempachiro continues his report on his own account, as follows:

> A deposition regarding the above facts having been made before me by persons dwelling on my estate, I summoned the man Genzo to my house, and there questioned him. His answers to my questions did not contradict the statements before-mentioned made by other parties.
>
> Occasionally in the world some rumor of such a matter as this spreads among the people. Indeed, it is hard to believe such things. But I beg to make report of the present case, hoping the same will reach your august ear, — so that I may not be charged with negligence.

Kazunawo, the feudal overlord of Tamon Dempachiro, comes next in order with a letter to Teikin, a priest, enclosing the above Report. The third document is a letter from the Daimio, Kwanzan, to the priest Teikin, which letter is annotated by the priest. The priest's notation is sufficient for the present purpose, and runs:

> This is the account of a true fact; for it has been written by Kwanzan who himself went for the special purpose of inquiring about the matter. . . .
>
> Afterwards, the said Kwanzan condescended to honor this temple with a visit . . . and with his own august lips told me about his visit to the family of the aforesaid Katsugoro.

Hearn gives the full text of the Report, with details of the two families concerned. These make clear that the Kyubei mentioned was the real father of Tozo, and the Hanshiro named only the step-

father, so that the different names involve no discrepancy. The details are not only explicit of the Tozo-existence of Katsugoro, but the child's account also describes the incidents of his extra-corporeal wanderings during the three years between the two births, and the manner of his re-entry into earthly life. In so far as normally ascertainable facts go, Katsugoro's story was confirmed in every respect. As to the unverifiable experiences between the two births, as well as to the surprise which some theosophists may feel that the case should have aroused such interest in a land where everyone is supposed to believe in "reincarnation," a few comments may be of assistance.

First, it should be remembered that about all the West knows of "Buddhism" is mainly derived from its own Orientalists whose translations of Buddhist texts and whose understanding of them are alike very often faulty. Moreover, it should be borne in mind that their source material is practically all derived from the Southern sect of Buddhists, whose doctrines differ from the Northern as, say, Protestantism differs from Roman Catholicism and that from the Greek Church. Further, Japanese "Buddhism" is a mixture from at least three and perhaps more sources, to-wit, Chinese Buddhism, itself compounded with other materials; Southern and Northern importations of doctrine; and from Shintoism. Finally, one should remember that "popular" Buddhism does *not* teach "reincarnation."

Buddha's *esoteric* doctrines are the same as the esoteric doctrines of Hinduism, Theosophy, and all other source teachings and teachers. But the *exoteric* doctrines vary according to "time, place, and circumstance." "Popular" Buddhism deals in fact only with the "Personality," and so, holds that at death the personal man dissipates into the *Pancha-Skandhas,* which in time are reaggregated into a *new* "being" or person. "Popular" Hinduism, in its turn, from which the West derives another notion of "reincarnation," does not deal with the Individuality, but only, like Buddhism, with the Personality—with this immense difference, that Hindu popular and sectarian belief is that the Personality goes on reincarnating throughout the long series. No doubt there are Buddhists and Hindus who know at least doctrinally of the gulf between the Immortal Individuality and the mortal Personality, but they do not, as Theosophy does, *teach* this all-important truth, without which the real nature of Karma and Reincarnation cannot be understood. Summing up the foregoing, then, such a case as that of Katsugoro would excite as much attention in Japan as would a similar case occurring in America or Europe. But the Japanese

interest was to some purpose, and that purpose simply to verify and record the facts—not for sectarian or other partisan propaganda. Hence the particularity and tone of the several documents, which read like the record of a judicial inquiry in Western courts.

In concluding his translation and explanatory notes, Lafcadio Hearn writes:

> Perhaps somebody will now be unreasonable enough to ask whether I believe this story, — as if my belief or disbelief had anything to do with the matter! The question of the possibility of remembering former births seems to me to depend upon the question what it is that remembers. If it is the Infinite All-Self in each one of us, then I can believe the whole of the *Jatakas* [Pali account of the 550 "incarnations" of Buddha: see *Isis Unveiled* I, 291-2] without any trouble. As to the False Self, the mere woof and warp of sensation and desire, then I can best express my idea by relating a dream I once dreamed. Whether it was a dream of the night or a dream of the day need not concern any one—since it was only a dream.

Hearn's "dream," which he calls "Within the Circle," will be reprinted next month in Theosophy. Meantime, the paragraph just quoted should show that Hearn himself had the true basic perception of Individuality *versus* Personality, from whatever source derived—perhaps from the "dream" itself.

Union of the Mortal and the Immortal

If, in man, the immortal nature is united for an instant to the mortal nature, only to abandon it for the rest of the time, no permanent bond would be made between these two mortal and immortal elements, but a temporary union which, the mortal element once removed, would immediately dissolve, and dissolve with it the general harmony. It remains to be said that the union of these two natures exists partially, temporarily, and that whenever the body is destroyed each returns to its respective independence, and this process is renewed indefinitely throughout eternity. . . .

As to ourselves, our soul, partaking of the divine nature, remains immortal and eternal in the precincts which are the limit of our world. Attached to a mortal envelope, it is sent by the gods now into one body, now into another, in view of the universal harmony, in order that the union of the mortal and immortal elements in human nature may contribute to the unity of the Whole.

—George Gemistus Pletho.

ON THE LOOKOUT

"The Third Morality"

Two streams of intellectual influence meet in the pages of this new book (London: Cassell, 1937) by Gerald Heard, an English journalist and author of works dealing with anthropology, psychic research, and recent scientific discovery and theory. In the context of a rationalistic diagnosis of the crisis in western civilization this writer offers as a tentative solution a formula of self-discipline quite evidently derived from oriental psychology and sanctioned by Vedanta metaphysics. Under his analysis the modern social crisis is revealed as "the end of a series of logical methodical steps." A description of those steps forms the first part of his book; Part II outlines a new philosophy for the West and offers "such mental, psychological and psychophysical methods" as are necessary for a vision of "the entire purpose for which our lives are lived"—the conduct for its fulfillment to follow the vision.

The first "morality" was the ethical system implied by the religious conception of the universe as the creation of a miracle-performing god. The rise of western science destroyed the basis of the first morality by substituting natural law and the theory of evolution for the hand of Jehovah. Next came the second morality, an attempt to establish ethical principles on the ground of scientific materialism. This, however, was a practical failure, because no ethical implications can be found in the materialistic conception of the universe. Today, materialism is on the wane; new theories of the universe are being formulated, and it is necessary to discover the moral significance they hold in order that a valid ethical system may be established.

A Useful Summary

Few books trace the history of ethical ideas in the West so clearly and intelligently as the first part of Mr. Heard's study. His explanation of the materialism of modern science is peculiarly illuminating. His syllogistic refutations of leading mechanist dogmas have classical merit, while his analyses of the scientific mind show deep understanding of human nature. He is, moreover, thoroughly acquainted with the recent works of specialists in the various departments of science, quoting them effectively to show that nineteenth century materialism is dead *de facto,* if not *de jure.*

The argument of Part I is, briefly:

The traditional morality of anthropomorphism was weakened at its foundation 300 years ago by Isaac Newton. The Church, recognizing the necessity of some sort of compromise with the new knowledge of science, came to allow the unhampered development of physical theory, reserving psychology or ideas of soul, and all ultimate explanations and moral theories as its particular monopoly.

This restricted scientific inquiry from suggesting any philosophical or religious implications in connection with its discoveries. Empiricism, factual and mechanical—soulless—was, therefore, first the required method, and finally the fundamental assumption of all science. Thus, Newton took mechanics away from God. Darwin captured the animal kingdom and Natural Selection killed Natural Theology. The resulting weakened position of religion or anthropomorphism opened the way in modern times for Freud and the Behaviorists to raze the last rampart of the first morality—the idea of the human soul as a responsible moral agent.

No Ethics in Mechanism

Thus the basis (or rather lack of basis) for the second morality was established—the mechanomorphic conception of the universe. But ethics can have no place in a deterministic scheme of things. Hence the second morality never came into being as a logical sequence of materialism. What passed for morality in the mechanistic age was an irrational attempt to read ethical values into a cosmology which denied their existence on every hand. Complete amorality, in fact, was the mandate of materialism. Put into intellectual terms, this dictated a philosophy of selfishness, of hedonism, now become the dominant motive in modern life, whether realized or not. This lack of any moral significance in materialism is what has produced the world chaos faced by human society.

But the new facts of physics, biology and psychology (and parapsychology) all argue against mechanomorphism. The atom is a free agent, and causality is determined by statistical averages. Physical laws are merely probabilities. Biologists find evidences of some inner purpose in evolution, of a dynamic teleology behind natural phenomena. Mind *can* affect the body, and we affect the glands before they affect us. Pavlov and Watson have not eliminated "consciousness," and Freud's theories are speculations that have but limited application and which often break down in practice. Finally, telepathy and psychic phenomena show that man *is* more than his body.

So the mechanomorphs were wrong. Their theories are not supported by the progress of science and the social applications of mechanist dogma have no pragmatic sanction. Is there a basis in modern knowledge for a new cosmology, and therefore, a new morality?

Mr. Heard's "Fundamentals"

The principle, "As we think, in the end we must act," guides this interpretation of the course of western thought. Thus the conception of cosmos, its origin and order, is the source and limitation of all moral systems. As cosmology changes, so, in the end, must ethics alter. The third morality is a provisional ethical system to implement our transition to a morality which must necessarily evolve from the cosmology now in the making by modern science. The fundamental assumptions of this system include a universally immanent deific principle—"creative power in space-time"—not "unknowable." The personal God is eliminated as a projection of the creative nature within the individual, prayer condemned as an abnegation of the God within. A deduction of the new physics is "that the fundamental nature of the universe is an impersonal comprehensive mind," to which we have access through "contemplation." Evolution is purposive; man's part is to realize that purpose and its pattern of realization. From "generalized consciousness" man passes to self-consciousness. There is no private salvation in the third morality; the ideal to be striven for is the "transcendence of individuality through union with the common, deeper life isolated in all other individuals." Personalities are not "separate wholes, but parts of a single state of being." While Mr. Heard adopts "Karma" as part of his system, he finds reincarnation incapable of proof and sees as of little "practical importance whether we, as the same particular individuals, have existed before and simply have forgotten our past lives, or whether past life involved all of us inextricably in the past acts of all." While affirming the fact of immortality, the Third Morality is indefinite as to its nature. Psychic research discloses (by "communications of reliable mediums") that after death there are "aspects of minds" which have discarded personality, but which are not yet united to the Universal Mind.

"Meditation" the Key

The object proposed by the third morality is to blend the individual consciousness with others, and this is to be achieved by meditation, which is essential. Meditation will merge the conscious

and the subconscious, the latter containing knowledge of "larger purposes, aims, and meanings." Details are left to "practical authorities" and "advanced pioneers." Mr. Heard informs us, however, that "mental training without bodily training will fail," and he indicates certain disciplines of diet, carriage, posture and breathing. This last he speaks of as "the most instant and powerful of all the physical methods of affecting, altering and enlarging consciousness." It is a grave adventure, he says, to involve the mind-body by breathing exercises. And "no one can say what the casuality rate may be." Nevertheless, "it is a risk which we have no choice except to take."

In other words, Mr. Heard brings the reader to the cross-roads of mechanomorphic anarchy and destruction on the one hand, and the unknown hazards of Hatha Yoga on the other. While admitting that the third morality is a "very tentative" solution to human problems, he is quite definite—even insistent—in his assurance that "contemplation" as he understands it is the only way out.

A Serious Omission

Unfortunately, Mr. Heard fails to inform his western audience that, as stated by W. Q. Judge in the "Culture of Concentration,"

> There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.
>
> Hatha-Yoga is a practical mortification of the body, by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices.

Raj Yoga, however,

> . . . discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. . . . But, it may be asked, if, in the culture of concentration, we will succeed alone by the practice of virtue. The answer is, No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path.

Theosophy on Meditation

Mr. Judge offers hints, but there is little that can be interpreted as distinct "directions." He does not say, "This is the way to meditate." Why?

We must conclude that for the race at large, there is not sufficient accumulation of merit to protect humanity from the "dangers unthought of and forces unknown," faced by the aspirant to Yoga, all of which "must be overcome, for in this battle *there is no quarter asked or given.*" Theosophy was not introduced to the world for the personal salvation of an elite few, but *for all.* How would the great mass of simple, well-intentioned, but woefully ignorant people which make up a large part of the world's population fare if the force of the Theosophical Movement were diverted to persuade them to follow, say, the instructions for "meditation" provided by Francis Yeats-Brown's new book, *Yoga Explained*? (A book, theosophists may note, which was conceived at a café table over a drink, and which advises that except during the preliminary stages, alcohol need not be dispensed with by the student-practitioner.) One wonders if Mr. Heard had Yeats-Brown in mind when he wrote of the "pioneers" in the art of "contemplation."

An Explanation

But why, precisely, did the founders of the Theosophical Movement warn against Hatha Yoga, if, as Mr. Judge observes, "there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers"?

> There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible physical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.
>
> The greatest objection to it, however, is that it pertains to the material and semi-material man, — roughly, to the body, and what is gained through it is lost at death.

Here the worst of Mr. Heard's fears as to the effects of Hatha-Yoga are confirmed; and, what he has not suspected, his solution is

shown to be a culture of exactly what he feels humanity must transcend, namely, the physical body and the personality.

A Journalistic Trend

The Third Morality is an excellent tracing of the course of moral theory in the West; it is also a literary *tour de force* in which certain oriental conceptions are compounded with the western agnostic spirit and made to sound like a transcendental philosophy of science. Irwin Edman of Columbia calls it "a strange hodge-podge of Bergson, Buddha, chiropractic and odds and ends of Eddington and Jeans," admitting at the same time it has "a sense in which there is a communion of men in their common fate, and their possible efforts in common to prove that fate." The theosophic student notes that Mr. Heard talks familiarly of Karma and Reincarnation, mentions Patanjali, speaks knowingly of Yogic thought—and wonders. It is one thing to write a book from a background of Theosophical knowledge, allowing its perspectives and horizons to illuminate general statements and judgments. But to treat Theosophy as a reservoir of useful fact or theory from which one may make selections according to the temper and receptivity of the race mind is quite another matter.

In drafting the entire religio-philosophical force of *The Third Morality* to sanction Hatha Yoga practices, Mr. Heard assumes a tremendous responsibility. His confusion of the psychic with the spiritual is a mistake made by an increasing number of writers on oriental philosophy who, because of the didactic position assumed, may be regarded as a new western "school" which draws on curious and despondent intellectuals for its disciples. Dr. W. Y. Evans-Wentz, Paul Brunton, and Yeats-Brown, among others, may be regarded as the pioneers of this movement, which seems to have a peculiar fascination for the English, possibly because of their Karmic connection with India. The immediate check on its progress is the plain common sense of the Anglo-Saxon race. But the wave of psychism so emphatically warned against by H. P. Blavatsky is on its way, against which mere "common sense" can be but a feeble barrier. The problems of precocious psychic development require knowledge of pure Theosophy. There is no other solution.

Cancer Clues

The New York *Times* of Dec. 19, 1937, hails Prof. Louis F. Fieser of Harvard as the discoverer of "no fewer than twenty-two complex compounds which can produce cancer." The compounds are all coal tar derivatives. That long-suffering martyr to vivi-

section, the humble mouse, has been made to prove that each of these chemical combinations, all belonging to the "methylcholanthrene" family, causes cancer to develop. The susceptibility of handlers of crude oil to cancer of the skin started investigators working in this direction. A German scientist, Prof. H. Wieland, discovered that one of the bile acids could be transformed into methylcholanthrene, which can also be derived from coal tar. Then it was thought that perhaps the body itself manufacturers a cancer-causing substance. Hence. Prof. Fieser's experiments. Theosophists will find in the following speculation a deep-lying clue to certain lines of Karmic causation, which began in this Manvantara in the early days of Atlantis, and which are now emerging in tangled skeins of human ignorance and misery during an era of inoculation and sex-mad degeneration:

> To Professor Fieser it is highly suspicious that methylcholanthrene is so closely related to the five-membered ring characteristic of the sterols and sex hormones. Some of these cancer-producers arouse estrus or "heat" in female animals. Also estrin, one of the heat-producing sex hormones, has produced cancer of the breast when injected in animals. Then we have the chemical relation of the bile acids to methylcholanthrene. It may be (and this as yet is only speculation) that some disturbance of the body's metabolism—the process whereby food is converted into energy and tissue—leads to the formation of these cancer-producers. But it may also be that the discoveries about bile acids, estrin and methylcholanthrene are almost ready to click together.

A Russian Criticism

An old European tradition, that of visiting America and writing one's impressions, has been renewed by two citizens of Soviet Russia. A reviewer in the New York *Times* (Oct. 31, 1937) quotes from *Little Golden America,* by Ilya Ilf and Eugene Petrov:

> The average American cannot endure abstract conversations, nor does he touch upon themes too far removed from him. He is interested only in what is directly connected with his house, his automobile or his nearest neighbors.

This observation goes to the heart of the weaknesses in the American character, which, however, are not peculiarly American but defects of human nature everywhere. They are the result of egocentricity and intellectual sluggishness, qualities unfavorable to democratic society as to the dissemination of Theosophical ideas. However, such abstract and philosophical conceptions as Americans

do possess are not subject to the dogmatic limitations of Marxian thought. Wonderful as are the physical achievements of the new Russia, one may wonder what will happen when the exploitation of that vast country's natural resources becomes less engrossing and the intelligent soviets turn to the world of ideas as a major field of conquest. Will the Russian people then demand true freedom of thought, even as they demanded and obtained release from economic servitude?

THE COST OF WAR

The nations of the world in 1937 spent three times as much money on armaments as in the year 1913, the year before the Great War. Expenditures last year, according to the League of Nations armaments year book, totaled $11,857,000,000. Other facts reported in the New York *Times* (Dec. 12, 1937) are as follows:

> The steady growth in the sums spent for war machines was shown by comparison with the totals for 1932 and 1935, respectively $7,181,000,000 and $9,352,000,000.
>
> The year book emphasized that its figures did not include the expenses of semi-military organs of many nations nor the costs of construction of strategic roads and airports, frequently serving military purposes.
>
> Of the 1937 total $7,682,000,000 has gone for the upkeep of Europe's war machines, nearly 65 per cent of the world total. Four years ago Europe spent about 60 per cent of the total.
>
> Returns from sixty-four nations were included in the 1937 tabulations, but seven of them spent 76 per cent of the total, $9,018,000,000. These seven, the United States, Britain, France, Italy, Germany, Japan and Soviet Russia increased their armaments spending 80 per cent since 1932.

IRONIC COMMENTARY

The same issue of the *Times* describes the great vault in which representative records of modern life will be preserved for the study of scientists thousands of years hence. Sponsored by Oglethorpe University, this "Crypt of Civilization" will contain such things as "motion picture films, newspapers, records of music and familiar objects like chewing gum and canned peaches." The great vault will be marked, "Not to be opened until the year 8113." Should the archaeologists of that day find in the crypt a copy of the above dispatch about armaments, it will not be difficult for them to understand why what we euphemistically term "modern civilization" perished. And should a copy of a book advertisement which appeared in the *Times* of Nov. 7, 1937, be preserved for the eyes

of students of history millenniums hence, the reason for our decline will be still clearer. They would learn that *The Art of Selfishness* by David Seabury offers "a tested modern technique," "a magic formula that works," giving the reader "new freedom."

Mr. Seabury, assures the advertisement, "can get you out of trouble." Fifty chapters of his book deal with as many "specific human problems." Moreover, "each problem is fully discussed in the light of an enlightened and practical *selfishness*." That such a book can be published and its soul-sickening appeal exploited in the pages of the leading newspaper of the country is tragic testimony to the words of H. P. Blavatsky:

> In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (*The Secret Doctrine* II, 110.)

A Serious Mis-statement

Despite the fact that the United States has no "official" religion, Secretary of State Cordell Hull in a nation-wide broadcast on December 12, 1937 (Universal Bible Sunday) told the people of this country that the Bible is—

> the most complete and satisfying compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationships.

Strangely, Mr. Hull's conception of the principles upon which our Government is based allows him to place the full weight of his official prestige and authority behind an opinion which is at once sectarian in spirit and grossly inaccurate in fact. To the student of comparative religions, our Secretary of State reveals himself as one either woefully ignorant of the religious classics of the ancient world, or who seeks the approval of popular prejudice. While all might agree with him that "humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion," his assurance that "there is no sure way to this supreme goal save through adherence to the teachings of the Bible" is a conclusion denied by both history and philosophy. If Mr. Hull intends to continue in the capacity of spiritual advisor to the American people, he should, before his next appearance, read *The Bhagavad-Gita,* the

Dhammapada, the *Tao Te King,* Plato and Plotinus, and, finally, *The Key to Theosophy.* One trusts that he has thoroughly acquainted himself with diplomatic history as necessary to the intelligent conduct of his Department. Does not the same principle apply in the sphere of religious philosophy?

THEORY REVIVED

Discovery of a mysterious force in the roots of tomato plants which is capable of sending sap up to a height of two hundred feet —"about twenty-five times higher than the average tomato plant" —has been hailed by the Vitalists as strong evidence favoring their theories. (New York *Times,* Dec. 29, 1937.) Dr. Philip R. White of the Rockefeller Institute for Medical Research, who performed the experiment, recalls the discarded pressure theory formulated by Stephen Hales early in the eighteenth century. He remarks:

> Root-pressure is certainly a very real phenomenon going on in uninjured, normally metabolizing roots and showing a striking diurnal rhythm that is reminiscent of many vital processes.
>
> The fact that a bacterial contamination will stop secretion so suddenly indicates, I think, the metabolic character of the process.
>
> Six atmospheres of pressure is sufficient to sustain a 200-foot water column. This is far higher than any tomato plant ever grows. Yet such a column appears to be insignificantly small in comparison with what the lifting power of tomato roots is capable of sustaining.
>
> That is a force to be reckoned with. It has been unappreciated in the past because, before the development of the root-culture technique, only moribund and abnormally metabolizing tissues could be studied.

VITALIST BELIEFS

Dr. White points out that all the early plant physiologists believed that sap movement is due to some form of "vital" activity. This view was dropped by the mechanist biologists, who tried to account for the phenomenon with mechanical models. The present experiment, however, is in his opinion explicable only in "Vitalistic" terms. Briefly, the vitalists hold that organic life cannot be explained as a machine-like operation, and that it exhibits some sort of purpose. The leading exponent of Vitalism is Hans Driesch, professor of philosophy at the University of Heidelberg. Dr. Driesch postulates that there is some non-mechanical agent present in all life which exerts a controlling action over growth. This agent he calls the *entelechy,* which governs the differentiation of cells in

the development of the embryo and manifests purpose through the power of regeneration possessed by plants and the lower forms of animal life. Analysis of these biological phenomena, he argues, "entitles us to establish the doctrine of the *autonomy of life, i. e.*, the doctrine of so-called vitalism, at least in a limited field: there is some agent at work in morphogenesis which is not of the type of physiochemical agents." (*The Problem of Individuality,* London: McMillan & Co., 1913, p. 19.) From this fact Dr. Driesch proceeds to infer a philosophy of Vitalism, erecting a metaphysical structure after the approved fashion of western speculative philosophers. Theosophists, however, recognize that his "entelechy" is nothing more than a description of the fundamental function of the Astral Body.

"Biology of Gaps"

Vitalism suffers from the same fault as the Christian polemics against science in the nineteenth century. The entelechy is an unknown factor regarded as responsible for all the mysteries which mechanistic biology cannot explain. Similarly, Christian apologists claimed that because physical laws could not account for *all* phenomena, "God" must exist as the explanation for everything that is unknown or not understood. This has been well termed, "the theology of gaps." So with the Vitalists. If the rising of sap to a height of 200 feet cannot be mechanically explained, the existence of the "entelechy" is further established. But, how would Theosophy explain "root-pressure"? Note that Dr. White remarks its "striking diurnal rhythm," recall the experiments of Bose showing the similarity of sap circulation with the circulation of the blood, his theory of the "heart beat" of plants, and correlate these facts with the double movement of the astral light, a spiral within a spiral. According to Mr. Judge, "The diastole and systole of the heart are caused by that double movement of the Akasa." It is plainly evident that the root is the "heart" of the plant, and in Dr. White's experiment, like that of Lindberg and Carrel with the heart of a chicken, this vital center has been made to function apart from its parent organism and to demonstrate on this plane the great force of the invisible vibratory currents of nature.

"Transcendental Magic"

Under this title the well-known London house of Rider & Co., publishers of *The Occult Review,* have reissued A. E. Waite's translation of Eliphas Lévi's *Dogme et Rituel de la Haute Magie.* Theosophists have been made more or less familiar with Lévi's

name and book through H. P. B.'s quotations and references i *The Secret Doctrine,* and, still earlier, during the first years of *Th Theosophist* under her editorship.

For nearly half a century Mr. Waite has shown himself to b almost the only serious and historically minded student of sourc literature and remnants covering the many delvers in magic an magical arts in Europe. His writings have been remarkably fre from bias, and wholly free from attempts to exploit or capitaliz these dim traces for cult rather than occult purposes. Of all th many writers in the nineteenth century afflicted with the itch fo occult powers and prestige, Eliphas Lévi is perhaps both the bes and the least known, whether as to his own character or as to tha of his writings. He has by many been taken as seriously as he too himself, and as he was taken by the Catholic Church, which un frocked him and placed his writings on the Index. This latte tribute constitutes his chief claim to merit and places him in th same category as Abbé Huc, whose character shines by contras whether with Lévi or with the Papal See.

PREFACE VERSUS "BLURB"

The Publishers' book flap asserts that *Transcendental Magic* i "considered by all competent critics to be the most important wor on the practice of Higher Magic ever published." Were this true then H. P. Blavatsky, the Masters of Wisdom, and the grea Occultists of recorded history could not have been "competen critics." Nor, indeed, could Mr. Waite himself have been a com petent critic, as the Publishers could learn by reading his "Bio graphical Preface" to the translation. This Preface is by far th most valuable portion of the volume, and serves both as a jus appraisal and as a warning to the unwary, who might otherwis accept the Publishers' "blurb" as Mr. Waite's considered endorse ment of Lévi and his "Higher Magic."

Informed students of real Magic know that the attention give by H. P. B. and her Masters to Lévi's writings was an illustrativ example of their own Practical Occultism. They knew how man sincere but misguided would-be mystics and seekers were being an would be deceived by the pretentious claims and spurious erud tion of Lévi—just as many have been and are being deceived an misled by the like pseudo-initiates and "occultists" within the are of the present stage of the Theosophical Movement. The pity i that equally competent and just students and critics are not pe mitted to write "biographical prefaces" to these copious pretender as Mr. Waite has done for Lévi's "Transcendental Magic."